Meeting of Tuesday, May 19th, 1964. M-590

First something about Index. We need, huh, then, John? We need, we need help. We're crying for it now because we are probably more than half. Particularly in the typing we need help, and anyone who feels that they can do some stencils, and concentrate on it, it would be extremely helpful. And I suggest that you communicate with John who at the present time knows where things are and what has to be done, huh? Please contact him. In another couple of months we can have it finished if we really work on it and be serious about it, so that before the summer and warm weather starts, we don't have to work. All we have to do is to study the Index. So maybe it could be helpful, huh? Who could volunteer?

Alice Watson: I'll try.

Mr. Nyland: Good. Is that all? Who can type? Children, children! All right, all right. I'm asking now for help. Yes, that's better. How slow. You ought to find out at least what can I do. Maybe I cannot type. Maybe I can put clips on; maybe I can correct proofs; maybe I can collate. Let's make a general effort regarding that. Let's make it even a project, and connect it with the possibility of working together, and perhaps at such a time it's a little unusual. Maybe you don't like it much. Maybe it can give you an opportunity to do something for yourself. After all we're interested in work; we're not interested in just having a little bit of a social affair. And this is Tuesday. It's a group. We're supposed to work together. And it does not mean that it necessarily has to be explained, and it also has to follow the lines of index work. But something. It ought to be alive. It is a group affair for all of us to profit by. And it is an encouragement when it is finished that you really will start reading, do something about your own

reading and trying to understand Beelzebub. After all it is the only book in existence that will give you an idea of what Work is that's black and white. You don't even have to be dependent, even on coming to meetings, and you don't have to be dependent on me explaining it. You can read; you can study, and you can put to practice then what you understand. Every once in a while I get so upset because of this lethargy, this laziness. And it has nothing to do with your professional work. You know that. Because anyone who wishes can help, but your heart must be in the right place. In general I know we are lazy, and we hope that business can continue in the same old way; and at the same time then you think and you expect that you can become conscious.

There's something wrong with it. I assure you you will not become conscious by being lazy. Gurdjieff calls it a super-effort. That is, even sailing with the wind, when you are a little bit conscious because of good, fortunate circumstances is not as yet an effort. An effort means that I have to go against something that opposes me and that causes friction, and that I have to overcome, and the difficulties that one has to live with.

Who was here last Friday? And you remember we talked about difficulties and what to do about them; and of course at that time on Friday I cannot say too much regarding the possibilities of work, of what we ought to do regarding such difficulties and how to use them. Tonight we can, and I understand Marvin was not entirely satisfied with what we talked about, because maybe this question of growth, the question of progress in which we are interested - I wouldn't even say are supposed to be interested - in which we are interested, what can we do to further it, to help it along, to do something that really belongs to a human being? At least it

belongs to a human being who is alive, or claims to be alive.

Also another thing regarding work in Brewster, those who have participated, and those who perhaps would like to come, this Tuesday group, please let me know, and let me know in time. I've said after Tuesday evening you ought to be able to know what you are going to do this coming Sunday. I've explained that I have to arrange things for it. On that depends not only the transportation, but also what types of people can come. It is not right for everybody just to come, or anybody just to appear. Work has to be provided, the kind of work, the kind of working together with different people. You cannot put everybody together with someone else. It has to be thought about. I need a little time to try to do it in order to make it more efficient, helpful, or perhaps beneficial. So you know that then.

Also for those who want to come then on Sunday, the bus leaves at seven-thirty, not later. And anyone who is not there - you know it by this time how to figure out transportation in New York - is left behind. I expect people to be up there by nine o'clock in order to have a full day and a good day. I've said many times it is a day that is devoted to that kind of work then; and nothing else should interfere. And if it cannot be done under such conditions, you don't want to come; or rather I wouldn't like you to come.

I also mentioned last Sunday this question of how to work, that is, how to be complete, so that you don't always have to take off a couple of morning exercises, some ten, fifteen, twenty minutes, or half an hour; but that during the day you have a possibility of really trying to wake up and then of trying to make it stick a little longer, to maintain and to help it when the thought or the feeling comes, that you transfer that, you convert it, you use it

by becoming complete, becoming one, by being all there, the three centers. I compared it at the time with a gear, a gear shift, gears, wheels meshing into each other, two centers waiting for the third one to find the opportunity to come in and then become harmonious in the functioning.

This is a human being who wants to wake up, and who looks for an opportunity how to wake up, and to do then something about himself; and to try to continue then in that kind of work, whatever he may be doing physically, whatever it is, to be present to that; to see that that what is his organism is united in an effort to do that what you are doing as well as you can. And then you will be awake because it is an unusual state for anyone to be united. This entity, it gives you the possibility for nonidentification. Daly King calls it the'I-entity'. It's a good word.

Now, what will we do? What will we say? What will we now bring up; what can be of use? What is it of your own? What do you expect? Yes, Taylor?

Taylor Morris: Mr. Nyland, the idea of everything as matter, and even ideas; everything is matter. Could you say something about that in relation to a word you've mentioned a number of times, "configurations." I feel like it could be of some help to me now if you could explain something about that- - -

Mr. Nyland: Doctor, would you close the door? Do you understand what matter is as configurations, physical?

Taylor: That each different thing or the thing that we label as a different configuration - - -

Mr. Nyland: Yes, for instance, matter, what is it, molecularly?

Taylor: A configuration - - -

Mr. Nyland: More than that; there is space, and there is more space than matter. So matter, what we call matter is a relationship.

Taylor: Of the spaces and the particles?

Mr. Nyland: Yes, that's right, how the particles are related. And it is the force of attraction between them, this question of cohesion which holds them together either as a molecule in which there are atoms, or as molecules together in a form which then becomes sometimes solid, sometimes liquid, sometimes air, gaseous. So all of that remains, as far as the actual matter is concerned, the same. Only the relationships change. And the question of the forces between the different molecules, which are attracted forces, only change dependent entirely on the movement of the little particles. And the more the movement is, the more there is a possibility of widening the gap between them. So you can say it in another way: if I compare density of ordinary things like solid material that I call matter on which I even can stand, there is much more space, empty space, than there are actually molecules. But the force that attracts them keeps them together so that the totality of that what is either a particle of wood or lumber that I can stand on, it has solidity partly because of the molecules and partly because of the relationship between them. When solid matter goes over into water, into a liquid form, by heating it up, simply I supply more energy so that the movement of the different molecules can go a little faster, and they can afford then to have more open spaces between them. When I heat it more and it becomes steam, then there is again, because of the quicker movement of the

molecules, they have the attraction which is translated, as it were, into a force between them, and they can again be further apart. In that sense, if you continue this as, simply as a picture, by continuing to heat, by continuing to give the particles more speed, you can reach a form of matter which is more even than gas, further apart, lighter than gas, probably more velocity between them, at the same time retaining the principle of matter.

The principle of matter then is dependent on the amount of attraction between them, and as such they retain among themselves a relationship. And only matter will then cease to exist when the amount of energy which is supplied is larger than the amount which can hold them together. For instance, if on account of certain combinations, an explosion occurs, the amount of energy that is/liberated then is much too much for the different particles to stay together, and they have to explode. That is, they have to release each other from the mutual attraction, and it becomes then something that is the end as far as that matter is concerned. It goes up into thin air, we say, but it certainly will disappear and reach the limit where the attraction cannot bring them together any more.

So in that sense one can call it matter; you can call it also density. But our concept of what we usually say by matter, and meaning a solid, has to be changed entirely. You can then say in exactly the same way the universe is material in that same sense as there are a few stars which are separated by a certain number of light years. At the same time, because of their mass and their velocity, having a certain attraction for

each other and making constellations which are, as far as we know, permanent, because they stay the same as far as our life-time is concerned - - -

Taylor: You mean in a certain configuration to each other?

Mr. Nyland: Yes, they stay in the same way because they are attracted and have speed, - have energy in themselves,- and because of this speed in which they revolve around something, at the same time they are attracted to each other and do not separate from each other. What is it that makes the earth go around the sun? The attraction between the two, and the earth moving around the sun. At the same time if for some reason or other the earth and the sun would not attract each other, the earth would go off into space.

Taylor: Well, what about ideas being - - -

Mr. Nyland: Ideas are a very refined form of matter.

Taylor: Much further than gases?

Mr. Nyland: Yes, at much higher rate of vibration, most likely consisting of certain particles that can be compared to molecules, so that we even in that sense can talk about forms of thoughts. There's nothing wrong with that as a concept, providing one understands the principle. The difficulty in understanding the principle is that we believe that solidity means actual solidity in which you cannot get a pin in between. Whereas in reality there is at least hundred times more space than there is matter as such as a molecule. And even in a molecule, if you take atomic structure, if you take the relationship between the nucleus and the electrons on the outside, that is mostly space.

Taylor: Then what about a disease - would you say that that is

almost like an idea that has a certain configuration?

Mr. Nyland: A disease?

Taylor: Yes, a disease.

Mr. Nyland: It is quite definitely a certain combination, I call it a configuration, of certain molecules which have an effect on other molecules. You see, whenever there is a possibility of molecules in themselves, when it is the same substance, it becomes a matter of a certain kind. There are of course matters of different kinds because of different configurations of the molecules. And now if you have to have a certain effect, there is an affinity between some of them and a non-affinity between others.

Taylor: Well, could you answer one question: suppose there is a configuration you might call cholera, - and how would a person, let's say in an objective state, or, say, forget that for a moment; but how would a person in a certain state be around this kind of configuration and yet have it either pass through him without stopping there or affecting his particular molecular structure?

Mr. Nyland: Doctor, do you think that such a thing is possible when you have a cholera germ that will go through you without doing anything to you?

Dr. Vasili: I rather doubt it. For the average person it does a lot of injury.

Mr. Nyland: It has to; because the lifetime in which it divides is much too fast.

Taylor: Well, then, let me put it a different way: I don't think that anyone can deny that there might very well be two people exposed to cholera; and one might get it and the other one might not.

What is the thing that happens? - - -

Mr. Nyland: I think if you take cholera, it is almost universal that everybody will be affected by it. If you take some other germs that are a little bit less strong, - - -

Taylor: Something less streng - - -

Mr. Nyland: Yes, let's say a cold. It's a little easier. Some people are affected and others are not. Now, what happens to a person that is affected by a cold germ?

Taylor: Or rather what happens to a person who is not? Say he is able to avoid this medium of - - -

Mr. Nyland: Are you now talking about conscious persons or not?

Taylor: I think that's what it eventually gets to be.

Mr. Nyland: Yes, I'm afraid that that's what you're after: if a person, when he is in a conscious state, is that vulnerable to obnoxious germs.

Taylor: I'm sure of that - -

Mr. Nyland: You want to know why?

Taylor: How it happens exactly - - -

Mr. Nyland: It is like a harness. It's like a protection. It is a certain form of strength which will not allow an exterior form to enter. It's like a rubber ball which has a certain elasticity. If you press it or throw it on the floor, it bounces back. In exactly the same way if one is in a certain state in which there is a compactness, certain germs cannot enter into that. They're bounced off. This state of compactness can be produced by a person in good health. It also can be produced by a person in a good state of psychological being. And that if one is not affected inside by all kind of other considerations like fear; if one has within oneself something that one might call solidity, or something -

if you want to be very objective - that a person has an "I" which is unchangeable, it will not be affected by other things that belong to a lower level of being.

So it's a question simply of the differences of levels in which a person is as being affected by particles from the outside belonging to also certain levels. And whenever the level of that what is outside is more than the level what is inside, the level inside will be affected. This question of leveling is dependent on the total quantity of material which attacks one. So that in the case of cholera the amount of, let's call it, obnoxious matter that comesiin and could come in is so tremendous that no amount of antitoxin on the part of the body is able to cope with it. It's like a blow. And you can say, "Yes, afterwards it will repair itself," but at the same time many cells will be deadened when you get a blow on your head. But if the process of such a blow is so tremendously fast that the development and the multiplication, the increase of the germ cells belonging to cholera, are so fast that the body has no chance whatsoever, you're dead before you know it.

But you see we go away a little bit now from this question of the difference of forms of matter. It is now a certain matter on a certain level, and another kind of matter on another kind of level. If it is possible by means of thoughts or even feelings to produce a state of configuration within oneself which has, as it were, as I call it, more harness, more ability to withstand effects from the outside; there is no question about it. If I am not divided on the inside by all kinds of considerations, - and I call simply fear a consideration of something that might happen -

I will give that, myself, a certain thought; and I also am already, because of that, receptive to receive certain things that could produce it. And this question of suggestion and auto-suggestion of course becomes extremely important. If on the other hand there is without any question the definite relationship between that what one is and that what one has inside, or that what one is inside in relation to that in which one has a belief, - like a martyr may have belief in a God, or Joan of Arc, for instance, having this kind of religion for herself, - at such a time it is quite possible that no flames will ever affect her. But we go into all kinds of philosophies now, you know, that really don't belong. Yes?

Suzanne Smith: Well, there are two ways in which one can become more aware, from the outside in, as if, or pretending that you're looking from the outside, looking at yourself; or, well, you have more of a feeling of the inside, and then observing the outside. I very seldom try the outside in much any more, and I wondered if you could say more about it; I mean I'm sure one should be flexible and use one sometimes, and the other sometimes - - -

Mr. Nyland: No, you have to be a little bit more clear about it, because there are different ways of waking up or reaching a state of awareness. But they all use the same kind of material, and they end up in the same kind of a state which is a relationship of oneself regarding the possibility of receiving something from outside which is recognized by something that one has within. This is really the problem.

So sometimes when I want to wake up and I am, let's say, doing an exercise, and I prepare; I put myself in such a state by means of relaxation that I can receive certain forces from

outside entering me which otherwise do not and cannot enter because I protect myself. So that when I start to relax in all three centers, and I am in that sense vulnerable to the possibility of receiving impressions from a different kind of realm than only earth impressions, it is one way of looking at how God can affect human beings. At the same time, if one is to be affected by it, something has to be within one that recognizes the possibility of that affect. So that when I relax, and when I put myself in as good a state of receptivity as I can make it, something in me is interested in producing that state; so that ultimately I have a combination of the two things what Ouspensky calls the "C" influences, and I myself have a magnetic center which tries to bring about a certain contact. When that contact is there and "I" being in the middle, as it were, it is as though God flows through me to magnetic center, or as if magnetic center, wishing to find God, unites with God through my own means. So the totality of that kind of a form of work is that there are these two forces which are recognized within myself as having the same quality, but which I now oppose because I'm in between as something that prevents either the other to come in, or from the other to go out.

So now when I try regarding myself in an exercise to relax, and to become, as it were, as nothing as I can possibly make it, I create a condition in which such influences can affect me. When they affect me, it does not mean that I digest them. The digestion process has to come from a willingness to want to eat. And that comes from me as a wish which is centered much more and much deeper than even my essence. And I call it coming from

my magnetic center as something which is as you know a remnant of that what is really the same as a "C" influence. So that when I come to the point where,if I reach the state of awareness, it is then that I am within myself united with something outside.

Now as far as work is concerned, it is necessary to reach first this particular state. That is, the awareness now is evident because I am with my body awake to everything that has happened, and everything that is happening and constantly takes place as a communion between these two outside, that is the one outside, and the one inside force. And I become now affected, that is, I become become transformed because of that. The question however is, I cannot let it go at that because it is not my aim to be united with God. You see, I can have a tremendously interesting experience of that, and for the time being it can be something that takes me, as it were, off my feet; but it is not the final result of what really the aim should be of man if he is interested in harmony and being poised. So even if he